

A new yeres

**gyfte, wherein is taught
the knowledge of our selfe and
the feare of God. Worthy
to be geuen and thanke-
fullpe recepued of
al Christen
men.**

Imprynted at

**London by Robert Crowley
dwelling in Clerkenwell
in Holburn. The yere
of our Lord .M.
D. xlii. the
laste daye of December**

**Autore eodem Roberto Croleo
Cum privilegio ad impri-
mendum solum.**

To the Chri- stian Reader.



Hue here (gentle reader) a
thyng verry small
In verry aparaunce (as
thou maiest wel see)

And yet in effecte it conteineth all
That Christ in his Gospel requi-
reth of the

Wherefore as a misgife or please
let it bee,

Wherin thou maist se thine owne
Image plaine,

And haue thereby cause thy luste
to restraine.



S bread to the hungry
is better then golde
And Drinke in oute
drought, a treasure most hie:
And as the fyre pleaseth the man
that is colde

So doeth honest knowledge such
as be wittie.

Proverb. 12.

For suche men do fele them selues
eased thereby.

And as the mā that doeth a greate
treasure finde

So are they delected thereby in
theyr minde.

Intending therefore to geue to
the wylde.

A present of pleasure at this new-
pers tyde

A more pleasant thinge. I coulde
not deuise

Amonge all the treasure of this
world so wyde

To suche men as be not puffed vp
with pryde)

Then

Then for to teach them with woꝝ
Des most plaine

By what meanes they mighte all
theyꝝ vices restraine

First se that ye learne your selfe
for to knowe

From whense ye are come, and whi
ther you shall

Rom. xliii.

And that God wyll iudge as well
hyghe as lowe

When he shalbe set on hys tribu
nall.

Not fearynge the greate, nor spa
rynge the small

But geueyng to all men of euerpe
degre

ii. Cor. v.

Accordynge as theyꝝ doynge
shall be.

For who so that knoweth him
self thozowly

Shall neuer be haute nor loftie of
mynde

But shalbe in herte euer moze low
lye

Confessynge

Confessynge the fautes that are in
mankynde.

The loue of him selfe shal him ne-
uer blynde.

Ecc. i. xiii.

He shal knowe him selfe to be but
vyle duste

Whych knowledge shal cause him
to brydle his lust.

If he be a kynge, a Lorde or a
knighte

And haue of his contrey the chiefe
gouernaunce

He shal euer haue him selfe in hys
syght

When flattering fortune shal him
aduaunce.

Hys rentes and hys fees he shal
not ex. haunce

For he shal alwayes haue mynde
of his ende

Ecc. i. vii.

And studie the innocente for to de-
fende.

For why he ne knoweth howe
soone he shal go

To

To duste where he came as nature
doth bynde

And certch he is to haue endeles
wooe

If happlye he frame not his herte
and his minde

Wpith all his endeuoure to search
and to fynde

The waye that shall lede him into
endles blisse

Roma. v.

Whiche all men haue losse bi that
one dyd amisse

¶ He knoweth not the tyme, the
maner nor place

Of hys goynge hense, it is so vn-
certayne

Wherefore he will call to God for
hys grace

To gouerne the fancies of hys
fleshlye, brayne

That after thys lyfe he maye lyue
and reigne

Wpith the kyng of al kynges, who
geueth the same

To

To all that do aske it in Christe
(his sonnes) name. John. xiii.

In fine, al estates what so euer
they be

That do knowe them selfe, & thinke
on their ende

Eccles. vii.

Shall seeke to walke ryght in their
owne degre

And all their enormities for to e-
mende.

And that whiche they seeke for, god
will them sende.

For he of his promise is certen and
sure

2 Pet. i.

And will be as longe as this world
shall endure.

¶ I advise you therefore thys
knowel: dge to gette

With al maner haste and expeditie
spede

Remouepnge al thinges that may
do you lette

Lesse haplye ye lacke it in tyme of
yours nede

And

And compt your selfe cozne when
you be but hyle wede

Oz else to be bzaunches of Chylste
the true vine

When your fruite is apt to make
no good wyne.

¶ If y^e knowe y^e the matter wher-
of ye do growe

Is more vile in sight then the dirt
of the strete.

Gen. 12.

And when ye be growne vp ye do
not knowe howe

Then do ye begynne awaye for to
flete

Euen as doeth the floud after ple-
tie of wete

Job. 11.

And when ye be furnished beste to
endure

Then of youre abydyngge you are
most vnisure

Yourc noryshyng vp in youre ten-
der age

Is very paynful, and ryght dain-
gerous

And

And whē ye be stronge, then ginne
you to rage

And to folow maners boluptuous
Not one amonge twentie is found
desprou

To furnish him selfe with maners
bprighte

And to be founde honeste in euery
manes sighte

C Yea where haue we one that
doeth him apply

1 Col. 1111,

To any good thinge by hys owne
accorde?

Wpithoute chastismente we do no-
thinge pardie

Tyll we be out of the reache of the
rodde

Except spectall grace be geuen vs
of god

To bypde our luste and our fleshy-
ly will

Whiche can of it selfe do nothyng
but yll

And

And when we be come to oure
owne gouernaunce

Then either we endeuoure ryghte
shortli to clime

Or else do we geue bp our selfe to
pastaunce

And in Idlenes consume all oure
tyme

*Math. xxiii.
Luke. xii.*

As though Idlenes were not a
foule cypine.

And for to mispend that god hath
vs sente

Dyd not at godes hande, deserue
punishmente

Nowe when we wax olde and
draue to oure ende.

Then entereth Auarice into oure
herte

And causeth that when we ought
chiefli to emende

We are geuen wholi to the contra
rie parte

No promyse nor threathynge can
vs conuerte

Unles

Unles the lord god doo iawe vs
bi his gr:ce

Forgeuinge oure sinnes and oure
wicked trespase.

¶ Thus see yee howe vyle, howe
wreake and howe wilde

Howe wyckedly bente, and howe
abominable

Howe hard to emende, and eke howe
despise.

Ye are, and in all poyntes howe mi
serable,

Howe in your desyres insatiable

And howe of your selfe ye be worst
in the ende

When reason would rather that
ye shoulde emende

¶ Consider therfore your selfe in
this glasse

And let not your Image go oute
of your syghte

And then I no doubte it will come
well to passe

¶ That

Psal. xlviii. That you shal endeavour to walke
still vprighte
And in the Lordes law to set your
delighte

So that by hys grace ye shall ne-
uer blinne

To call for his mercie and repent
your synne

Iob. xxxviii. **T**hys done, you muste learne
that god is your iudge
Who iudgeth all men wythouten
respekte.

He is not a frayde of youre acines
hudge

Nor of the stronge fortres that you
do erecte.

He is euer able suche thinges too
deiecte.

And wil whē he lusteth beat doune
to the ground

All suche mightye thinges, wherso
they be founde

Gen. xlii. He feared not Caine that kyled
Abell

No more dyd he spare pooze La-
mech the blynde

Stoute Reinroth also that buyl- Gen. 11.
ded Babel,

In parte of his plages was no-
thyng behynde:

The fylthie Sodomes dyd small Gen. 19.
fauoute fynde

Ryght so dyd in Egipte the kyng Exo. 12.
Pharao,

And Nabuchodonozet with other Dani. 1.
moer

What shulde I rehearse howe Rume. 11.
in wildernes Exo. 17.

He plagued his people that oft did
repine

And how afterward for vnthanks-
fulnesse

They planted the vines & dranke
not the wyne

Suche is the power of the Gods
head diuine

Wherefore I aduise you for to re-
pente,

Before

Before he do come to syt in iudge-
mente.

For when he is set, he will iudg
you righte

It is the to late for mercy to craue
And in no place can you be out of
his sighte

For he seeth the corners of euerye
caue

Psal. cxxxix. To him lyeth open bothe hell and
the graue.

Wherefore while you mai do ther
vpon thyncke

And let the lordes feare into your
hertis syncke.

Embrace the lordes feat: for
therof doth springe

Psal. cxli. The rote of all wisdom, as Da-
uid doeth say,

And if ye lacke that then know ye
nothinge

Belongynge vnto the heauenlye
wayne.

for

For vpon goddes feare all know-
ledge must stay

Else muste it nedes be reprovēd
as vayne

Because it procedeth of manes
idle brayne.

¶ But knowledg þ doeth spryng
oute of the Lordes feare

Is euernidre constante, certen and
sure

And causeth esche man hys crosse
for to beate

And in all hys trouble for to en-
dure

It causeth a man to haue litle ple-
sure,

In anve thyng that doeth vpon
the earth lye

And to seke his conforte in heauen
on hie.

¶ Goddes feare teacheth as to
seke for his will

And eke for to frame oure lyfe to
the same

Right

Myght so doeth it teache vs to do
no man yll

In hurtinge his person or staine-
yng his fame

It teacheth vs to lead a life with-
out blame.

And to do our best to profit al mē
With al the gistes that God hath
to vs geuen.

Thus knowyng my selfe, and
fearinge the Lorde

I wythe to all men a luckie newe
pere,

And grace for to seeke after peace
and concozde

That the loue of Chyriste maye in
them apere

And that banketting in spirituall
chere

They maye all theyr faultes espye
D em ende

Before the twelue monethes bee
come to an ende.

Finis.

